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toris alicuius testimonium afferri eo modo, quo in nostro loco videmus. Arbitror ὑπό corruptum esse in eoque latere Ἔπνω, quae comoedia ANTIPHANIS notissima est.

In EURIPIDIS *Rheso* vs. 488 Rhesus Hectori dicit, se solum pugnare velle cum hostibus; vel saltem, inquit,

τάξον μ' Ἀχιλλέως καὶ στρατοῦ κατὰ στόμα

cui Hector

οὐκ ἔστ' ἐκείνῳ θοῦρον ἐντάξαι δόρυ.

Vox ἐντάξαι nihili est in hac sententia et emendatione eget. Coniicio legendum esse ἀντᾶραι, quae vox non nimis a vulgata recedit et optimum sensum praebet.

AESCHINES in *Oratione contra Timarchum* pag. 24. med. acerrime invehitur in DEMOSTHENEM, quod iuvenes divites, quorum patres mortui essent corrumpere, et ad omne genus flagitiorum institueret: eumque arguit hoc fecisse in ARISTARCHO MOSCHI filio, quem narrat propter scelera in exilium ire coactum esse. Occisus enim erat ab isto ARISTARCHO NICODEMUS APHIDNAEUS βιαίῳ θανάτῳ ἐκκοπέεις ὁ δειλαῖος ἀμφοτέρους τοὺς ὀφθαλμοὺς καὶ τὴν γλῶτταν ἀποτμηθεῖς, ἢ ἐπαρρησιάζετο πιστεύων τοῖς νόμοις καὶ ὑμῖν. In his vocabulum ἀποτμηθεῖς sanum non est, possumus enim ἀποτέμνειν caput alicuius, manus et alia eiusdemmodi quae prominent, sed linguam ἀποτέμνειν Graeci qui accurate loquebantur, non dicebant. In ea re constans usus requirit praepositionem ἐκ, quae cum κόπτειν, τέμνειν aliisque verbis composita, usurpatur, si sermo est de aliqua corporis parte interiore extundenda, vel exsecanda<sup>1</sup>; cuius rei exempla non opus est proferre, cum passim in lexicis in promptu sint. Igitur hoc quoque loco legendum arbitror τὴν γλῶτταν ἐκτμηθεῖς, quae coniectura certa videtur, quandoquidem SUIDAS, ut nunc video, in voce Παρρησία, ubi nostrum locum citat, lectionem habet, quam nos proponimus.

T. J. H.

<sup>1</sup>) Conferatur notissimus HOMERI versus:

ιοῖς τ' ἐκτέμνειν ἐπὶ τ' ἤπια φάρμακα πάσσειν.